

Fri. (Feb. 11)

Roman Catholic Tradition Found

- ① Scripture
- ② tradition

③ magisterium - priest gather together in council/office of the bishops which are the leaders of the church

The church never official taught about Limbo theological opinion

Scripture tells us about God

God is not someone we can wrap our mind around around he is not one of us // he is different from man : anthropomorphism

Bible How We Understand it

1. History - how the bible came to be written
2. Theology - of History told in terms of the people

Scripture - oral and written experiences of the Jewish people they were telling this long before they wrote it.

These history like story tradition which became their traditions these books are a collection of them what holds this all together is their experiences of God.

They are talking about God's acts in their history, confessing God's mighty deeds

great Deeds

1. Exodus - ~~the~~ Moses

2. Covenant - when God chose them to have the 10-commandments - this showed they were his chosen people.

The Tasks of Biblical Scholarship. (B:B Criticism)

1. Reddiscover process of original of these books
2. To discover what the text mean
Exodus - 2nd book of Bible -
it written around 5th century B.C. after exile -

Monday - Feb. 11

Israeli History

* Abraham 1750 BC.

Joseph - Egypt

Moses - 1250

Exodus

Federation of tribes - center Jericho

Saul - 1030

David - 1000

Solomon

Israel (N)
(Samaritan)

722

Jerusalem

Judah (S) 587

↓

Exile - 538

↓

Hellenistic influence

200 Judas Maccabees

220.7
B 979
8

Exodus Problem -

present form written during Exile (5th century) 7
1250 actual Exodus

Editors

tradition $\begin{cases} \text{oral} \\ \text{written} \end{cases}$

Moses - Prophet

- Lawgiver

- Deliverer

Moses - Pentateuch

God -

Documentary Hypothesis

1. sources

2. traditions

1:1-2:4a God "Elohim"

2:4b-4:26 Lord God "Yahweh"

name (personal) - Moses

Lord - Grk. Kyrios

יְהוָה

adonai.

PS - 135 R 237

Prelim

① Theology - skill of art
~~at~~ academic

② reflection on own personal experiences

③ inputs on readings

Goal: arrived at informed conclusion on foundation
of Christianity

Roots = Origins

me - how did I get to be the person that I am.

- Did Jesus found a Church?

questions about

~~how can we know God~~

1 philosophy - personality, reality
tools: reason, experience.

if God is a personality, understanding
only by yielding

individuality
2 comparative religions
↓↑↑

3 personal experience: doesn't always explain
itself - interpretation

Torvald - "Holy" - Perce
(Calvaria in force of Nature - ritual - New Year)

4 Start in concept of specific FAITH.

belief in an unknown factor (unexperience
truth)

1 God - who reveals something (to be believed)

2 ~~concepts~~ Durschly: to accept testimony

Christian Faith - 1) Belief in Jesus

Protestant hang-up → a) personal response or commitment

Catholic hang-up → b) content

POINT OF DEPARTURE FOR THEOLOGY

FAITH 1) Belief in Jesus

→ a) Belief: personal response, and commitment
b) Jesus: content (son of God, King of kings etc.)
doctrine.

Documents: creeds -

Theological books -

Go into - enter the Personal witness -
life of Jesus Bible -

BIBLE:

Word of God

Problems:

1) Fundamentalism: extremely literally
everybody becomes a scholar - avoidance

2) Proof Texting: Bible is a proof (ripping verse
out of context to ^{answer} contemporary questions).

3) Inferiority of Women & institutions.

4) Catholic Fundamentalism: quote "Baltimore" -
"Papal Bulls" - good for 5 yr. but were
beyond that in reality
Bible came out of the Church -

Canon -

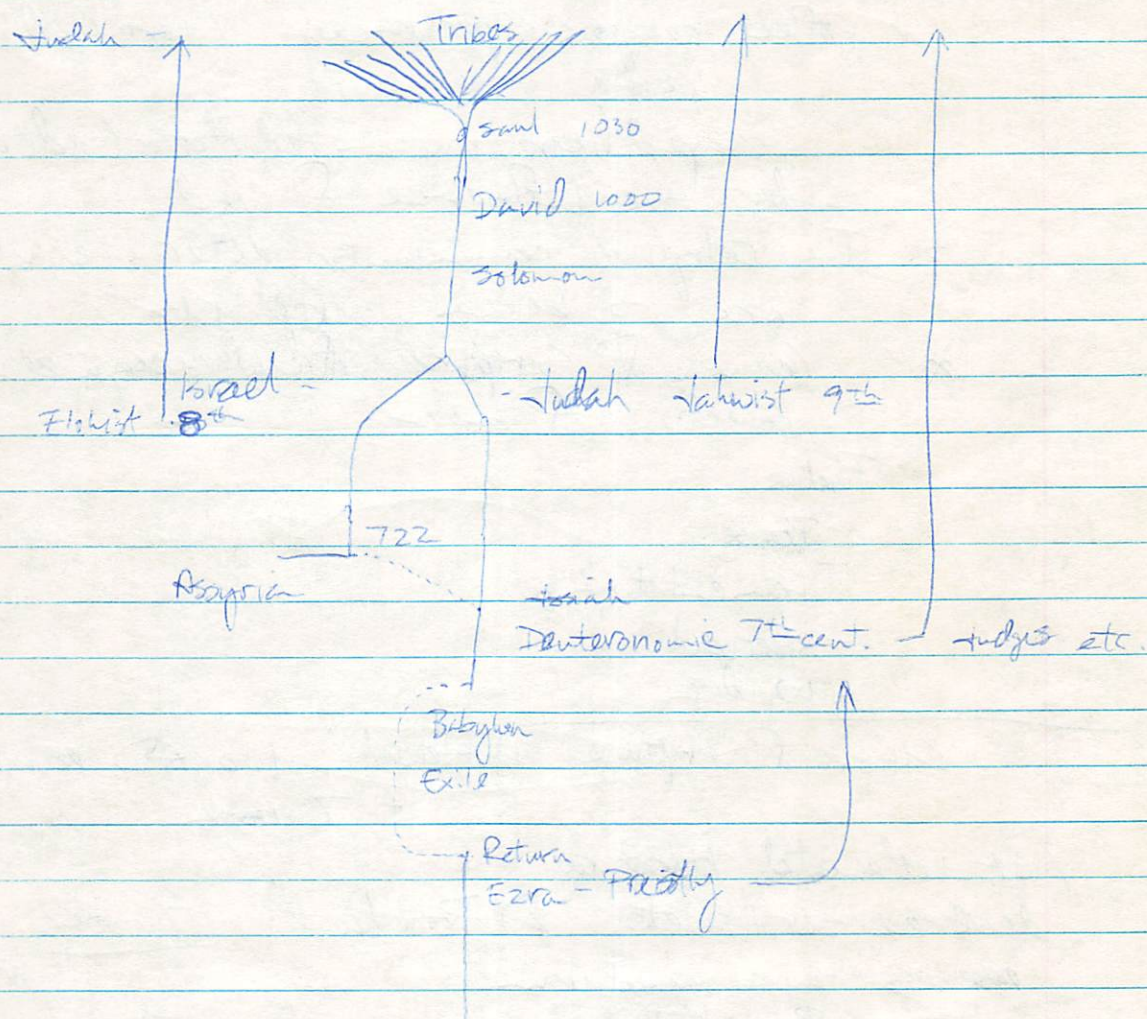
WHOW DOES ONE KNOW GOD?

LET GOD MAKE THE 1st LORD!

Theology : " Faith seeking understanding "

Augustine
 → ration, reflection

RS. 135 -



Gen 13.1-18 Song of Warren 12th century

Psalms 78: House of God

Temple < God doesn't dwell on ~~high~~ images - Hosea - Bridge from // Bridge

It's all true -

RS AS 3.

Exodus - by Fri -
Quiz by man (W)

Pentateuch - Jewish Tradition

Étapes -

responses to these experience of God

1. cause

2. reflect religious experiences - where God works in history

shaped by human redactors (editors) but always under the influence of God

3. The religious community determine which trad. are to be in scriptures

* Canon & Scripture - official recognised collection of books

Psalm:

- Praise

- Lamentations

- Historical

- Wisdom

Canon & Scripture 1) Jewish: 100 AD. canon -
- 7 books

inter-testamental literature

dead sea scrolls etc. 2) Protestant: - 7 books

issues - Jewish messianism

turn to Baptist(?)

Marcion (150 AD)

Theologian - Mk, Paul -

1) till Fourth cen. 3) Catholic: 7+ books

Apocryphal book

unquestioned

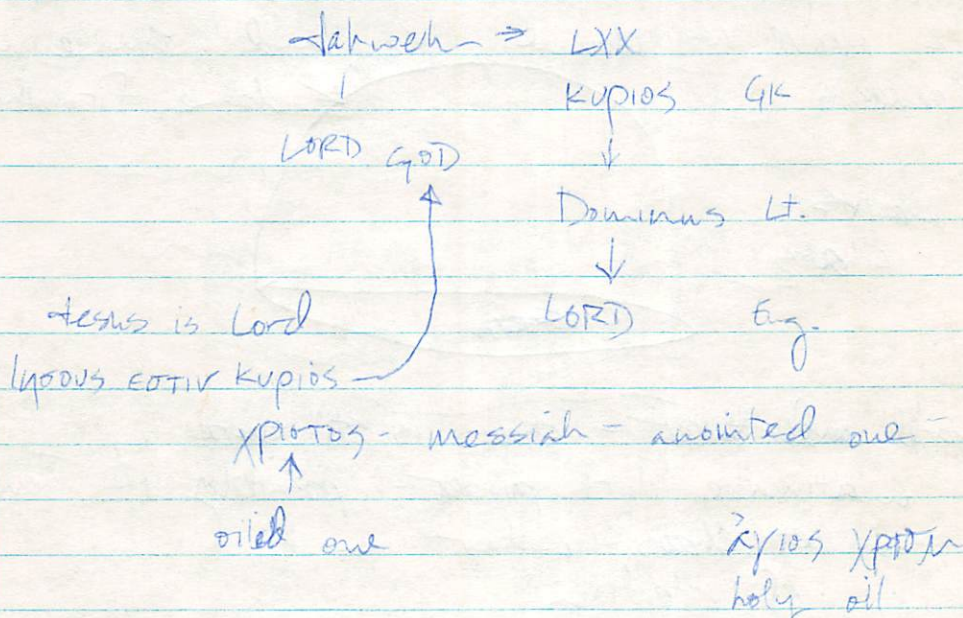
49-55 1 Thess. etc. -

90-5 gospel of John

authentic reflection of the faith of the church -
(Scripture)

(CANON) ^{see}

the community - the church -
 use the church
 authentic expression of our faith
 relationship between scripture and ~~Religion~~ tradition
 tradition precedes scripture, follows church in interpretative
 simplification of our religious experience -
 of their own understanding of relationship -
 scripture after written, stands ~~in~~ judgement
 of tradition, church, etc.
 dialectical relationship.
 Gen. Wed -



The Creation Story Gen. 1.1-2.4a
 borrowed story from Babylonian story: ENUMA ELSH EPIC
 found in cuneiform tablets (cf. alphabet in Mes.) ↓
 texts found in 2400 BC. This story found
 New Year's Festival: Marduk - 1700 BC.
 victory over TIAMAT - tells story of creation -

Canaanite

Enuma Elish

Genesis

EBLAITE library (2400 BC)?

→ Eber - Abraham's ancestor (Gen. 10:24) found in Hebrew(?) Eblaite Texts

Marduk vs

Tiamat - salt water ocean (goddess)

Apsu - sweet (fresh) water ocean

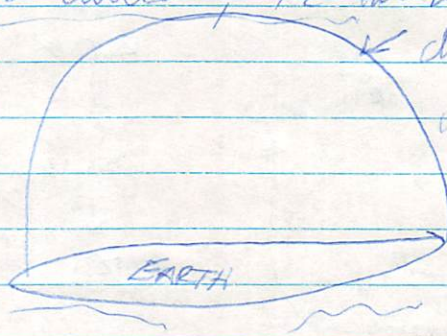
Gk. Kosmos

ordered world

chaos - disordered world

and into Tiamat's open mouth - she blows up,
Marduk pierces her heart w/ sword - cuts her
1/2 above & 1/2 below, 1/2 land. same in
Genesis

waters -
chaos



world under threat - chaos is still there
* inactivate dark power - possibly it's Thompson & Satan
sin let chaos - water in -
cf. creation

Ebla - 2900 BC Qumran 150 BC - 70 AD
pre-literal society highly into retaining oral
traditions not written but heartened stories -

De-mythologize -
Genesis from Enuma Elish

Did he do it

from
nothing -
didn't
concern it

- parallel between Enuma Elish and Genesis
1. watery chaos before - Gn. vicarious weather
 2. which weather personified.
 3. Tiaput = Tiamat
 4. Primordial ~~chaos~~ darkness
 5. LMA light exists before 3hr
 6. start of God
 7. firmament put out of waters
 8. order of ~~creation~~ creation

Hebrews familiar w/ Babylonian creation

in Gn. not Battle as in E.E.
primordial matter is personified
primordial chaos
Gn - the sun, moon, etc, are created not to
be worshipped
Gn man created in God's image -
//

At the

The Canaanite ~~190~~ Version of Creation

↓ Babylonian Version - Conflict ← Marduk
Tiamat

written in Canaanite

Baal vs. Lotan (sea-river) watery-chaos

~~not~~

water-cyclical image

conclusion -

yes Israel borrowed stories -
to teach almighty and powerful
God (Yahweh)

1. transcendence all - all gods
2. goodness & creation
3. creation of man - image of God

God "took time" to create man -

distinction of axes is God -

Practical } ex. Abraham - "believe" in many "gods" but only one that
Speculative } monotheism } counts and only one worshipped

(philosophical - reason) absolute/dogmatic //

Theology of Creation -

cosmological order of the world - cyclical world

seasons - death/birth of nature

man is not a mini/culture of the gods

creation for Israel

is God creating man for a special relationship with him.
For man.

creation is the beginning of God's saving history -

Creation isn't the beginning -

God - judge (2)

- Father (4)

- deliverer (1)

- creator - (3)

→ "creation is a step on the way to the covenant."

Creator - Relationship -

Isn't the first step they reflected -

experienced first deliverance of God from Egypt -

then later saw God-creator - savior

Theology of Man's Fall

- man is man -

Pride - Disobedience

the temptation: "to be gods" -

- man would not acknowledge his creaturehood -

try to become god - to deny anyone else
but themselves - not trying to be themselves.

they break their intimate relationship -
and even in the curse God makes a step to
redemption

God doesn't curse man but man's sin causes
that chaos.

God doesn't "punish" man - man's sin brings this
situation upon himself -

semiotic idiom - anything happens God does it

Election - God has called and chosen and revealed
himself to his own -

שְׁמוֹרָה טוֹב בְּעוֹד

Covenant - Form and content of God's election of Israel
- he elected Israel through ~~revelation~~ the
covenant

1. unique covenant of ~~Israel~~ Sinai - 5th cen

2 " " of Abraham - 1750 BC.

3 " " of David - 5th cen

(house and throne would last forever)

4. Marriage metaphor - God the bridegroom -
and Israel the bride

5. bahar [to election] appears only in deuteronomy -
dent. 8th century 715
exile -

WMTF 9:30 - 11:00

3rd floor Fay Foley 309

much 4 -

the whole idea of Covenant didn't come til 500 yrs.
later - then was there an actual covenant -
a just & nice thought -
To prove covenant

1. historical extra-biblical evidence
2. literary form and style

- treaty form 1000-1700 BC.

Suzerainty (Lord-Vassal) Treaty

elements of Treaty

1. 6 different stipulations

A. Had a preamble - designate lord etc.

B. Historical Prologue

C. Stipulation to be imposed upon vassal

D. Provisions of the deposit of the covenant in a sacred place, and when they shall be read publicly

E. List of gods witnessing the treaty -

F. List of curses and blessing to fulfill the covenant

Abraham - covenant



A nation

A land

A blessing

} God promising, promising -

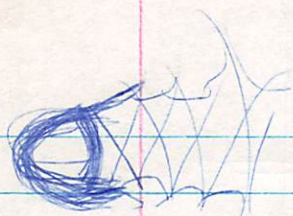
- Symbolic Father of Israelites

Religion of Abraham not of Moses
God reveals himself to him ~~in~~
he became a messenger of revelation -

- αβρὰμ ἡ ἀβραάμ ἡ ἀβραάμ ὁ ἀβραάμ

Moses received a unique revelation -

not most are like Hosea's (person experienced ^{used}
used to speak for God - by inspiration of Spirit).



el-shedai
"Almighty"

has a real dominion -
demands unreserved faith

March 7, 1977

Rd. I, H Sam.

Abraham precursor of Jewish religion not
founder -

Abraham - figure of great faith but not of morality -
historical figure -

Covenant of Sinai -
person of Moses -

"a royal priesthood, a holy nation are people
set apart" - 1 Peter 2.9 - Ex. 19.6

priest: ① community
② Jesus - High priest
③ Jewish (O.T.)

priest - mouthpiece of people || people → God } mediator
prophet - mouthpiece of God || God → people }

Ex. 19.7-15 - The otherness of God - sanctifying

God is holy -

when God comes to man - man fears

(cf. Ex. 20 and Mt. Decalogue)

God initiates the relationship -

Moses: prophet - lawgiver (priest)

Unique experience with God -

How God spoke to Moses?

"glory" - awe-inspiring - very manifestation of God's presence

March 9
David - covenant -
(cf. salvation)
Isaiah 54 (cf. word of God)
promise to David

Nehemiah 1-3
Jeremiah 786-96
Jeremiah 2:1-7
3:1-5; 11-25

Ezekiel 16; 23

Deuteronomy - Isaiah: 50:1

54:5-10

62:1-3

- saw two to terms with covenant

~~corae~~
priority editor - concept of covenant reaches
back to Adam, Noah, Abraham etc.

- Jewish law doesn't cause grace -

ritual: - just doesn't ~~just~~ be ~~asked~~

cult: perform but actually experienced

W

~~Daniel 1-11:27~~ 627-587
729-687 - Isaiah 1-14:27 Jeremiah 1-16, 20, 25, 30-34, 52
550-540 — 40-55 Ezekiel 1-12, 16, 18, 23, 33-34, 36-37
598-540

Prophetic ^{story} ① All story

② were all the prophets directing the people's attention -

from - 2nd Isaiah servant theme

- 1 Isaiah - of the house of David.

[M.C. Prophets]

FRIDAY MIDTERM - CREATION STORY ON -

PROPHETS - mediate from God to people -

pro - preter
to speak on behalf of

① God directly address him

② Receiver's message differently -

③ vision of the future in Prophets
consciousness

④ very sudden - not gradual
- bodily shock -

characteristics of prophets emphasis -

① pure monotheism - worship of God alone -
- problem not into pagan worship -

② Demand for social justice -
- Amos -

③ tension between God's love and his wrath -

④ Very Personal (Anthropomorphic) image of God

⑤ God working today - strong sense of
God active in history

⑥ Jeremiah - value of religiosity is in their
interior heart-felt motives -

prophets ^{significant} Definite between early Islam - to now -

highlight our work & God's work in present
pro. set view to great work in future.

Revelation

he looking at O.T.

(we) habit of overly simplistic re-reading of with N.T. Theology - no crystal-clear picture -

⑦ consciousness of Israel - highlights
Elijah - were the road begins -
relationship between God and People -
new ~~the~~ revelation "remnant theology" -
because of infidelity "unfaithfulness"

— "Conversion" —
turning to God —
Judgement —

(+ or -)

unofficial red.

Salvation

- Redemption

- Deliverance

- became eschatological concepts
εσχατολογ
- fulfillment of history -

ΕΟΧΑΠΟΤΟΣ

- fulfillment of history -

apocalyptic - revealed - end of history

not just a transformation but
destructive -

→ fulfillment that is definite - the end -
eschatological - fulfillment transformation -

300 BC — 150 AD -

March 5

Rd. 1-2 Samuel

Jeremiah:

call -

priests funeral oration of Israel -
rebukes people for false security -

official religious theology "God won't
do us."

Religion became external just

ch. 7 They're (Levites) are violating the terms of the covenant
itself ~~not~~ not just the law. -

you'll broken covenant (God's no)

responsible to them

ch. 22 - End of Davidic reign

who is the real leader of the kingdom
~~the~~ Yahweh -

To some kingship is a main attribute
of God - →

Ruler of Mt. Zion

king rules in God's place

- messiah -
- prophets shift people's eyes from the past to something that God is going to do - Christians usually sum this ideology with Messianism -
- But often does damage to OT ideology

① Reading OT messiah terms ~~set~~ with NT theology (it wasn't clear to the prophets) -
very different "Future salvation of God" not just!

② Diversity of OT seriously ~~growing~~ anticipation of God's new salvation promise that God would not forsake them -
God is still faithful to his people -
obscure \longrightarrow black and white
promise \longrightarrow fulfillment
old \longrightarrow new
- Not proof-texting -
images

- a) New Covenant
 - b) The Son of David - a messianic image - Kingly
- ~~the~~ Oracle 2 Sam 7:14
Psalm 89
Isaiah 9:5 -

March 16 -

2 Sam 7.14 ~ Davidic Covenant

Books of the Bible Inspiration → writer - book

Revelation → to the people
imagine experience through to mooses, Jeremiah etc.

What is God trying to teach ???

~~40-55~~ 40-55 - 2nd Isaiah

Suffering Servant
servant of the Lord



- ① gives himself to death for sins of the many
- ② disgraced
- ③ no outward attraction
- ④ ~~is~~ ~~the~~ ~~servant~~

March 21, 1977

New Act of Violence

Isaiah 42 - The servant of the Lord

- Jesus claims it -

Baptism → Desert → Ministry →
ch 42

Isaiah 49:

"A light to the nations - salvation to the ends
of the earth." (universalism)

Suffering servant

Son of David - ruler (messiah) salvation to some



1. light/sight
2. Freedom from bondage

Son of Man Isaiah 53 (Book of Isaiah 53-54)

New ~~Covenant~~ Covenant with Israel

~~to Israel~~

to reveal & others

Herb's study -
15.55 & 3

Ez 11.17 - 'I will give you a new heart' - ~~say~~ ~~Hebrew~~

~~DATA~~

Lev 13 - ch 41, 16 - new Exodus -

Restored temple -

(temple - meeting place of God -
sacramental - unique encounter w/ God)

Zion - new Zion - point from which salvation is

~~going~~ going to radiate -

1 Is. - Son of David

2 Is. - suffering servant - Servant of God

Jer. - New Covenant

Ez. - Restored temple -

Old Testament as a whole:

Theology & history:

① God's revelation to the nation

(1) Pre-history

Creation (Ge. 1-11)

- Fall, sin, trace ~~results~~ of sin
beginning of God's saving history
Covenant w/ Noah

(2) Patriarchal History

Abraham, Isaac, Jacob, Joseph (Ge. 12-50)

(3) Actual Saving History

Ex - Ungr. - great actual salvation

(4) National History (Joshua - 2 Sam)

- Israel among the nations

(a) partial fulfillment of Abraham covenant

(b) kingdom crises - After Solomon

- start - Exile
- 1) Post-Exilic Period
 - looking for new act of God
 - in Apocalyptic and Eschatological language.
 - codification of law

Eschat - transfer - unclear
 Apocal - dramatic - end of history

Rd. Acts 2:11-
 New Testament

- God has intervened in a definitive way -
 evangelion
 well message
 good
 evangelion - message
 evangelos - messenger

1. letters
2. sermons
3. Stories about Jesus:
 - a) miracle
 - b) pronouncement
 - c)

- written 33-110

① collection -

② Redaction - editing

March 25

1005.54

mark 68

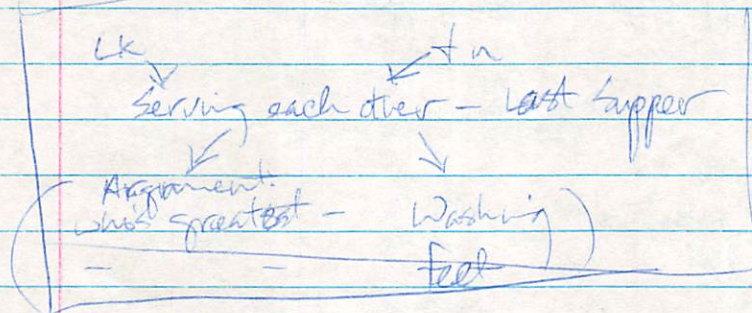
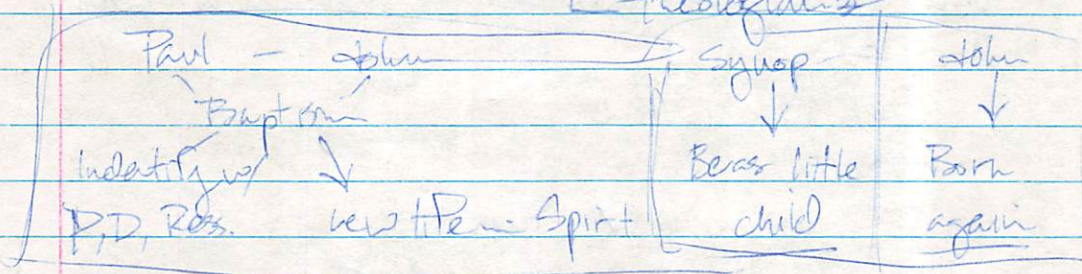
mat 70

XXX

1) Collection -

2) Redaction - editors
authors

theologians



Matt - to Jew from Jew
Mark - Roman Jew to Jew
Luke - Gentile to Gentiles
(John - Philo. to the world)

What the gospels preached:

Apostolic kerygma < proclamation
preach
dramatically present something

— Early Heresies

Adoptionism: Jesus not God's son but by adoption

March 28.

Different Chronologies - Who to Jesus?

Jesus kerygma - Kerygma - proclamation

"The Kingdom of God is at hand" -

Apostle's kerygma -

Jesus - this Jesus that you've crucified, then God
has raised from the dead. -

Act. 10 - Peter's speech synopsis of gospel

Gospel chronology {
- Baptism } Judea
- anointing of H.S.
- doing good works and healing - Galilee
- was put to death -
- God raised him up } Jerusalem
- We are his witnesses - } In power

Literary frame - that Gospels came down to us -
proclamation story! Mark 3.4

short narrative that leads to (subordinated)
to something that Jesus says -
stories about Jesus

preserved with vivid detail -

Mark 1.9-11; 12-13

Baptism 40 days - wilderness

Miracle stories - Mark 4: 34 - 41

writing a different way of handing down something
about him to community -

main interest is to miracle -

a) ~~miracle~~ ~~circumstances~~ circumstances

b) miracle

c) reaction -

Problems -

redaction is constructing

reworking story by redaction

Writing a gospel
- ~~it was~~ collection of material -

Author - A

2 Editor

3) ~~synoptic~~ synoptic

March 30, 1977

gospels pictures not photographs -
reduction ~~of~~ criticism -
gospels as literary works

Baptism & Jesus -

Mat.	Mk.	Lk.	Jn.
apologetics	- short	down plays	doesn't literally say

Baptism was not
of repentance - traditionally
Jesus didn't need repentance
- Jn says Baptism was for Beginning
of Public ministry -
- Problem with Baptism, identification
cf. 1 Cor. 1:13-25

Divinity
Humanity - Luke shows Jesus humanity
prayer - life

- not history, but to be proclaimed

- April 1977

- Crit ~~top~~ techniques of the gospel

Jesus on the water -

Mt 4:9 (?) - God on the water -

Theophany
God - appearance
Appearance of God



Jesus: who is he?

How they relate to the kingdom of God depends
on how they relate to Jesus

Who is Jesus?

Jesus himself

what does N.T. say

" cannot say

How to get at historical material -

form criticism - method of looking at lit. -
(time - literary form) - then -

Redaction criticism - to get to it's story -

- what is it really trying to say
- Gospel of Mark -

Mt 1 - Aramaic - simple

Mt 2 - Greek - expanded

Mark - earliest gospel

Mark - Mac - cousin of Barnabas

Acts 15:

Dates: 64 in Rome - (68) before Paul & Paul,

Marks style

- a great deal of local color
- have some accounts -
- rough gospel -

[200cs
"and immediately" -]

April 11, 1977

Hans Küng: don't read

A - II

Read Küng

C - I. 4

C - II. 4

C - III. 3-4

D - II. 2

E - M

characteristics of Marks gospel - local color
who is Jesus?

evil spirit recognize who he is -

people don't know who he is - Messianic Secret

Marks Gospel

I Prologue 1:1-13

II mystery of the Messiah 1:14-8:33

III mystery of the Son of Man 8:34 -

1:5-7 - Public

/ 3:7-6:6 - Disciples

* miracles: signs of who he is -

not attempt to cure all sickness.

* Apostles (later term): the Twelve

Paul Barnabas

Timothy

Titus

check matt. 18.18 ... what every you
bound....
singular
or plural

- 1) After John's arrest
Jesus began preaching
- 2) After John's death
Jesus goes into desert.
 - Disciples don't understand at all
 - they're blind: - next miracle
 - blind man & Bethsaida ~~blind~~ healed.
 - matt ch. 8 -

April 13 1977

Kung section 5 don't read

Quiz on Monday

In: high christology - Divinity

- Ransom - Anglican Bishop (S. Scholar)
says all dates on N.T. is placed far to late --
says most of N.T. written before 70 AD.

MK 8:27

Messiah Revealed -

The Mystery of the Son of Man

(8:30 "you are messiah...")

(8:31 "begin to teach them that the Son of Man had to suffer much...")

corrects them about the meaning of "messiah"

9:12

19:3

21.14.22

8:27-10:52 "On the Way" section

- a ~~direction~~ direction of life -
the way - a method of life

① went from place
to place

② Christian life
"by God's standards
not man's"

to the church - preaching not what of
history -
"take up cross" Matt
" " " " delay " Lk.

On the Vary section

① Predict & Passion - a Peter doesn't understand

- b) doctrine of the cross
- c) transfiguration
- d) Resurrection ?? - cure demonic (raises up)

② Predict & Passion - a) Disciples doesn't understand - doesn't strike them

- b) Ambition (what kind of messiahship) ← rev.

- 1) Divorce
- 2) Little children
- 3) Danger & Riches

③ Predict of Passion - a) James & John's don't understand - Ambition
b) doctrine of service

Epilogue: The Blind Bartimaeus

old couchant - Ark. 1528

New " " : LK. 22.13

Paul: 1 car 10.5

April 20, 1977
Who is Jesus?
Read King
1 Corinthians

① What did Jesus claim:
can be found there from criticism -

② What did the New Testament claim:
All that is recorded -

③ What did the Church claim:
light for light - true God for true God
begotten not made - Totally man + Totally God

Jesus is the man in whom we meet God"
- Hans King

He's unique - but just a man

World of God = pre-existence

"Ultimate Significance"

Son of Man = much more divine

April 21, 1977

Though not in explicit way - Mk confirms
that Jesus is the Blessed of Father
- It is until John's gospel that his divinity
can be expressed more clearly.

Who is Jesus?

How do we get to Jesus of History?
versus Christ of Faith

prayer -

Theology can be heady - but look at how the worship &
- The law of believing is the law of praying

Nicean Council -

Chalcedon Council - "credo" I believe

Arms - "first born of all creatures" Alexandrian Theologian

April 25, 1977

What did the church in her official teaching claim:
philosophical language
- substance / same being
under / to stand

- Soren - seems

Docetism - he only seems to be man -
but wasn't

King did Jesus found the church

- ordained - authoritative place in office
recognized by church tract.

- 1 Pt. 2.4-6, 9: "A Kingdom of Priests"
- Baptismal Priesthood - holy community

Acts. 1 Diakonia - service
 ministry -
Luke 10?

May 1, 1977

- May 9 - Q&A on 1 Corinthians

intro - Paul identifies self and sets forth origin
of authority -

1.10, Divisions - -

1.13 - Preaching: "What is the gospel all about?"
ch 2: Paul defends self
ch 3: define meaning of ~~apostle~~ Apostleship.

- i.e. ministers

Diakonos - servant - waiter at table

Diakonia - service - ministry

church as organic symbol
building (cf. Eph. 3)

- ii. administrator of mystery of God
- co-worker servant of Christ,

ch. 5 Incestuous Man:



origin of Penance -
Public separation from congregation
excommunication -

(Mass & the communicants) - 3 years
liturgy of the word

ex commun.

←
liturgy of the eucharist

ch. 6 - lawsuits in Pagan courts

Relate for immorality (vs. 15)

- concept of the Body of Christ -

"your bodies are members of Christ" Pauline phrase

ch. 7 - Advice to the married

taken in context of the imminent coming of Christ

Parousia

May 9, 1977

1 Corinthians 6 -

A. Christian Liberties -

↑ ("Everything is lawful for me.")
abused by Corinthian's

- Freedom from the bondage of sin -
- Free from the obligations of the law

Paul as a Drama (Pauline theo.)

Adam → Sin → Death → Law (tutor) → 2nd Adam

↓

Don't need the law because I'm being
led by the Spirit = can be easily
abused.

① Built up false principle of Christian freedom
(justifying ordinary immorality because "being led")
jews - knowledge secret

↙
"sexual appetite natural; so seeking to
satisfy it can't be bad"

Body is destined to become glory - with
the Lord -

(sex established a function between two
people not just a normal practice of
eating or drinking)

different because it involves union - ~~that~~
first a temporal ~~phase~~ phase but establish something
everlasting -

chr. 7-

marriage -

Paul speaks in reference to the Parousia -

pornea - fornication

Πορνεία - sex outside of marriage

- mutuality about marriage in Paul -
each is responsible ~~to~~ to or for each other

[- marriage and celibacy are gifts from God
according to Paul]

* read seven and eight carefully -
well distinguish between what is direct
commandment of the Lord and what
is the product of his own wisdom.

May 6, 1977

chr. 7-

Pauline privilege (privilege of faith)

- Priest doesn't "marry" two people - we's but
a witness -

symbol of marriage the love of the couple

- the wedding vows - they marry each other
and enter into a covenant w/ each other -
but also a symbol of Christ's love for one another

Sacrament

To be a valid marriage

① freedom

② intention to have no children ...

③ isn't consummated (no intercourse)

④ intention of temporary

The value of marriage -
church wants to preserve it

widow/er - partner who dies
remarriage - ~~~~~

Problem: people who show up for sacrament
but don't practice the faith -
baptism is common example -
celebration of faith when there is none --
people who want to go through the motions
but ~~just~~ don't believe! -

May 9, 1977

- Read Acts 1-16 + Kung

1 Corinthians 8

- ① Can Christians eat ~~sacramental~~ meat?
- ② Conduct at Eucharist
- ③ Spiritual gifts

① (ch 8) don't worry about it - about the meat
- caution - if another has a hard time with this
practice don't do it! "Therefore, if food causes
my brother to stumble I will never eat meat again,
so that I may not be in occasion to ~~sin~~ be laid.

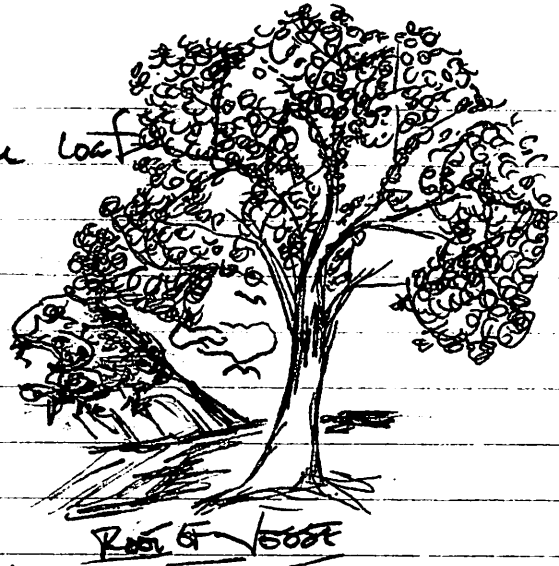
② (ch 10) Paul on the Church

Eucharistic imagery - spiritual Bread, water
↓
from the Spiritual Rock -
- sacramental image -
heritage of the People →

Unity - one body i.e. one loaf
chap. 10 one cup ~~###~~

chap. 12 - Baptized in one body
12:27 - conclusion

"You ~~then~~ are the body of
ΧΙΩΤΟΣ"



Act
chap. 13.2
Diakones
celebrating
eucharist.

- Apostles: "lack-of-all-trades" combination of
gifts
authority over whole number of churches

- Local church leaders

Prophets - preach the gospel - exhortation

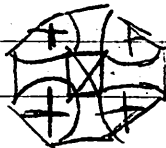
teacher - further instruction once one became interested.

- celebrated eucharist - Act 13.2

administrators -

chap. 14: Charismatic Gifts; all for the community
to build up the church!

UNIT 4 - ALL HAVE GIFTS



May 11, 1977

King: "gifts are for everyone - some seem ordinary
some 'divine' - but all is given by God."

Eucharist - recognized what is taking place

↓
Kpivew...

~~***~~

① meal: ἀγάπη (love feast)

② Lord's Supper

ΑΒΥΕΞΗΘΕΚΚΜΒΕΡΟΣΤΥΨΧΩ
ΑΒΤΕΖΗΘΙΚΑΜΒΕΡΟΣΤΥΨΧΩ

"every time, then, you eat this bread and drink
this cup, you proclaim the death of the Lord until
he comes." 1 Cor 11:23

"Ὡστε ὅς ἂν ἐσθίῃ τοῦ ὄρου ἢ τίνῃ το
ποτήριον τοῦ κυρίου ἀναξίως, ἐνοχίως, ἔσται
τοῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου.

Προς Κορινθίους Α 11:27

- εὐχαριστεῖν - I give thanks

Ἰησοῦς εὐχαριστεῖ γὰρ πάντα ἀνδρά

May 13, 1977

Did Jesus found a church?

- Paul's image of the church -
the Body of Christ -
 - common faith
 - common practice
- given life through the Holy Spirit.

The gifts are for building up the body -
edify - edifice building - ~~edifice~~ ~~edifice~~

Virtue of a woman adj. of heroic warrior
Victorian description of chaste woman

- ① Historical Ministry of Jesus - Birth up to his death -
- ② Resurrection Ministry of Jesus -
- ③ Post Pentecostal Church - Acts written in 80

— Church (ἐκκλησία) (1) the ones called out (sanctified)
New Testament term? (2) community
— Heb qahal - (3) congregation
[God called out the Israel nation]
- has a history (via SS)
- has a structure (δ.ε.α.χ.η.)

→ (1) covenant

- (a) theocracy
- (b) Judges
- (c) Kings
- (d) exile

- (a) priesthood
- (B) synagogue age
 - (1) elders
 - (2) Rabbis

all communities have
common force (i.e.
structure) holding
it together -

What can be said about Jesus historically:

① Jesus preached only to the Jews (probable)
May 15, 1987

② Jesus preached only to the Jews (evidence: pattern church had in reaching out to Samaritans etc)
- aware that the Jews would reject him.
- Jesus established a new covenant.
(- Jeremiah promises New Covenant -

implies a new covenant community
giving them a new covenant rite -

→ had some leaders (ministers)
Apostles -

The Easter appearances are essential to understanding the faith. "If Jesus hasn't risen from the dead then we're all fools."

Well →

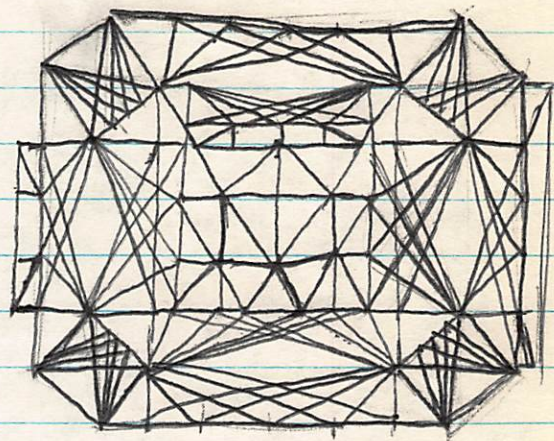
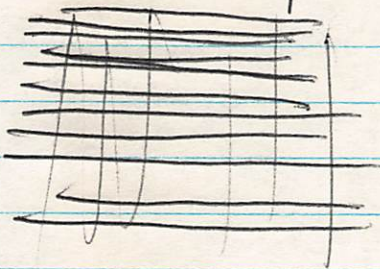
Appeared in Galilee -	in Jerusalem
- Matt. 28, 1-28	- Lk 24
- Jn 21 (Appendix)	(- Jn 20)
- Mk. (lost ending)	- Mark 16, 14-20
	- Matt 28

Appeared 1st probably in Galilee

αβ γ δ ε ζ η θ ι κ λ μ ν ο π ρ σ τ υ φ χ ψ ω

May 18, 1977
Final Monday 11:00 -

Summary essay question -
- KUDG -



Easter appearances of Jesus

A) some in Jerusalem -

B) some in Galilee -

a) varied tradition

b) history

- text 21 chap 2 John

A) commission - to go out - carry on his work -
"as my father sent, so I send you"

Matt - Baptism

Mk - forgiveness

Lk - forgiveness commission

Resurrection → to Galilee → Appears to Peter
- commission
- ~~commission~~ Him

- 1) Mt. 16.18
- 2) Mk 21
- 3) Luke 5

John 21 -

3 denials - 3 question

Shepherd Jesus - Shepherd Peter

- confixion of Peter

good shepherd
gives up life to church

Luke 22 -

Eucharist

- Betrayer

- ~~who~~ who is the greatest

- Peter - why is Peter texts still there

30 yrs. after his death

Peter dies 64 AD.

John gospel 80 - 100 AD.